



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

mean that the colonists went so far as to interfere with the rights of the original inhabitants in and about the forum, and this trouble may at the same time be connected with the matter of the suffrage which Cicero also mentions as a point of dispute. It would be doubly painful to the Oscans to lose at the same time their share in the local politics and the unmolested enjoyment of a favorite lounging-place. This inscription, then, asserts their right to the region about the temple and the *villa publica*, whatever that may have been. It may well be the gladiatorial barracks, which as a portico must have been a favorite resort from the heat or the rain. In all the inscriptions *eituns* will mean *liceto ire*.

Whether the connection here proposed is the correct one or not, the topographical coincidence seems to be almost perfect between the localities mentioned in the inscriptions and those that we know must have been well-known resorts for recreation. With the use of the wall as a promenade may be compared the similar use of the *agger* of Servius at Rome; Horace *Sat.* i. 8. 15.

NORMAN W. DEWITT

WASHINGTON UNIVERSITY

HIMERIUS ORATION I AND HORACE ARS POETICA 128

In the Προθεωρία of the first oration of Himerius Dübner's text reads:

τὸ δὲ δεύτερον τὴν ἐπὶ τῷ γάμῳ θέσιν, ἣν κοινὴν οὖσαν τῇ φύσει τῇ καινότητι τῶν ἐπιχειρημάτων καὶ τῇ μεθόδῳ τῶν νοημάτων ἡδεῖαν ἀπειργασάμεθα, καὶ τι καὶ φιλομαθέσιν ἡδὺ προσμίζαντες, δὲ τοὺς ταῦτα δεινοὺς οὐ παρελεύσεται.

The words *κοινὴν οὖσαν* are Dübner's obvious correction of the *κοινω-νοῦσιν* of previous editors. But the text is not yet sound. *ἡδεῖαν* forms an awkward tautology with *ἡδὺ* and fails to yield the required antithesis with *κοινὴν*. We must read *ιδίαν*, which modern Greek pronunciation would hardly distinguish from *ἡδεῖαν*. We thus get a pertinent commonplace of ancient rhetoric, Horace's *proprie communia dicere* (*A.P.* 128). It is familiar to Himerius, who at the beginning of *Ecloga* x says: τὰς κοινότητας τῶν ὑποθέσεων ιδίας αἱ μεταχειρίσεις ἐργάζονται. Himerius, of course, did not take it from Horace. But it may have been suggested to him by Isocrates, whom he often imitates. In *Panegyrr.* 9 Isocrates has:

αἱ μὲν γὰρ πράξεις . . . κοιναὶ πᾶσιν . . . τὸ δ' ἐν καιρῷ ταύταις καταχρήσασθαι . . . καὶ τοῖς νόμοισιν εὖ διαθέσθαι τῶν εὖ φρονούντων ἰδίων ἐστιν.

Tasso, whom Mr. Saintsbury (*History of Criticism* II, p. 94) praises as "a link, and a very early link, in the apostolic succession of those who have held and taught the great doctrine that poetry makes the familiar unfamiliar, the accustomed strange and new," is directly or indirectly repeating Isocrates. "Variamente tessendolo, di commune proprio, *e di vecchjo novo* il facevano." Cf. Isocrates τὰ τε παλαιὰ καινῶς, etc., in the same context satirized by Plato *Phaedr.* 267 a.

PAUL SHOREY